A LOOKING-GLASSE FOR ALL TRVE HEARTED CHRISTIANS.

VVherein they may ſee the goodneſſe of God in giving deliverance unto them from their Popiſh, cruell, and bloodie enemies, by rendring vengeance upon them.

Where Poperie and Innovations do begin,
There Treaſon will by degrees come in.

The day of vengeance is in mine heart, and the yeer of my Redeemed is come.
Iſa. 63. 4.

LONDON:
Printed by *T. P.* and *M. S.* in Goldſmiths Alley. 1642.

(248)

HARVARD COLLEGE LIBRARY
IN MEMORY OF
LIONEL DE JERSEY HARVARD
CLASS OF 1915
JUL 24, 1926

A LOOKING-GLASSE
for all true hearted CHRISTIANS.

THe greateſt and cruelleſt enemies that true Chriſtians have in all the world, are the Papiſts, as appeareth by their cruelty towards them: ſome they have caſt to Bulls, that have toſte them up with their hornes: ſome they have ſtoned to death: ſome had their hands thruſt into the fire: ſome have been put into veſſels of boyling oyle, ſome they have roſted, and poured vinegar and ſalt upon their members, ſome they fried in an iron chaire, and ſome they have broiled on a gridiron: ſome had their hands and feet cut off, ſome had their brains beaten out with mauls, ſome hang'd by the middle, ſome by their haire and feet: ſome were driven naked upon an high hill, and throwne down upon ſharp ſtakes: ſome were thruſt through with ſwords, ſome ſtabd in with forks, ſome ſcraped with ſhels, ſome had their bones broken with battes, ſome had their tongues cut out; ſome drawne in peices with wild horſes; ſome hangd by one hand, having the other hand and feet pulled and ſtretche out with pincers: ſome had their skin pluckt off alive; ſome women had their breſts ſeared, ſome burnt, with their entrals torne out: ſome burnt in a furnace, ſome dragd naked through the ſtreet; ſome had their right eyes boared out, ſome thruſt under the nails with ſharpe prickes. The names of, and places where, theſe good Chriſtians ſuffered martyrdome, are written in the book of Martyrs.

The *Iriſh* Papiſts that are now up in rebellion, do ſhew the greateſt cruelty that ever was heard of: they bound one Mr. *Devonaunt* and his wife, in their chaires, and then ſtript two of their children, and roſted them upon ſpits before their faces. They raviſhed Sir *Patrick Dunſons* Ladie before his face, and kickt their children up and down, till they died, and then bound him to a board, ſo hard about the throat that his eyes burſt out

of his head, then they cut off his eares, noſe, cheeks, arme, legs, and his tongue out of his head, and then thruſt a red hot iron into him.

They hangd one Mr. *Blandry* a Miniſter, and pulled his fleſh from his bones, in his wifes ſight. They beat out the braines of one Mr. *Atkins*, and raviſht his wife, being great with child, and ript up her belly, and took out the child and burnt it. As the blood of *Abel* did crie for vengeance to come upon *Cain*, ſo doth the blood of theſe and all other Chriſtians, ſhed by the Papiſts, crie aloud for vengeance to come upon them.

The laſt blazing ſtarre in the yeer of our Lord 1618. was a ſpeciall ſigne and token that Chriſt will give a free paſſage unto the preaching of the Goſpel, to diſpell the ſmoke of the bottomleſſe pit, I meane, the errours, hereſies, ſuperſtition and Idolatrie of the Church of *Rome*, wherewith all Chriſtendome hath been over-ſpread, and alſo give deliverance unto his people from that helliſh ſmoke, and from the hands of their perſecutors by rendring vengeance upon them, as we may gather from the difference that was between it and other blazing ſtarres, compared with the words of our Saviour Chriſt, where he ſaith, *I am the bright morning Star.* Rev. 22. 16.

It differed from other blazing ſtars, in that they did blaze downwards, and did appear in the fore-part of the night; it did blaze upwards, with a great ſtreame, like fire ſparkling, and did appeare towards the morning.

Aſſoone as I ſaw it, being then in the Sommer Iſlands (where we ſaw it plainly, becauſe the climate there is not ſubject to foggie miſts, nor to dark clouds) the words of our Saviour came into my mind, and my heart did rejoyce, and did delight everie morning to look upon it; and was perſwaded, that the light that came from the blazing of it upward, like ſparkling fire, was a ſpeciall ſigne and token that Chriſt will cauſe the light of the Goſpel to break out, and ſhine glorioufly, to diſpell the ſmoke of the bottomleſſe pit; and that his wrath ſhall break out as a fire, to conſume the enemies of the Goſpel and true profeſſours thereof, as it did againſt *Edom* and *Bozra*, *Iſa* 63. 1.

Edom was the name of the countrey that God gave to the poſteritie of *Eſau* to inhabite, whereof they were called Edomites, and ſometimes Idumeans. *Bozra* was the metropolitane Citie

of

(21)

of the Edomites, and a type of *Rome*, the metropolitane City of the Papists, of whom the Edomites were a type; in that as the Edomites did professe themselves to be Jews, in that they came of *Esau*, who was *Abrahams* grand-child, and did professe the same Religion, did (notwithstanding) hate the Jews, and to shew their hatred when the Babylonians did lay siege to Jerusalem, they cried, *Down with it, down with it even to the ground.* Psal. 137. 3. so the Papists, professing themselves to be the people of God, and the holy Catholick Church of Christ, are the greatest enemies that Christ and his Church hath in all the world: therefore as when the indignation of the Lord came upon all Nations that were enemies unto the Jews, it came heaviest upon *Edom* and *Bozra*, Isa. 34. 5, 6. and 63. 1. so shall it come upon the Papists.

It is written, that the sword of the Lord was drunken in heaven, and filled and made fat, with the blood of lambes, goats and rammes, and that the unicorns, bullocks and buls shall come down with them, *Isa.* 34. 5, 6, 7. By lambs, goats, and rams, are meant the meaner and common sort of people: by the unicorns, bullocks and buls, that shall come down with the lambs, goats and rams, are meant the Governors and better sort, that shall come down, that is, shall be slain, and have their blood shed, as well as the meaner sort: so shall it be with the Papists; therefore all the fowls of the aire are invited, to gather themselves together, and come to the supper of the great God, that they may eat the flesh of Kings, and the flesh of Captains, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. *Revel.* 19. 17, 18.

The time that God hath appointed for the utter ruine and destruction of the enemies of his people, is called, the *Day of the Lords vengeance*: and the yeer of recompence for the judgement of Sion. *Isa.* 34. 8. By Sion is meant the true worshippers of God; by the judgement of Sion, is meant, persecution and the vengeance of God upon the persecuters of his true worshippers.

There is great hope that this yeer will be a yeer of recompence, for the judgement of Gods Sion in this land, according as it is written, *Rev.* 16. 3 where mention is made of three unclean spirits like frogs, that come out of the mouth of the Dragon, and

out of the mouth of the Beaſt, and falſe Prophet, to go to the Kings of the earth, to gather them to the battell of the great day of God Almightie, into a place called in the Hebrew tongue, *Armageddon*.

The Dragon is the devill: the beaſt and falſe Prophet, is the Pope, the unclean ſpirits like frogs, are the Jeſuites and ſeminarie Prieſts, they are ſaid to come out of the mouth of the Dragon, and out of the mouth of the Beaſt and falſe Prophet, becauſe the Devill in the Pope doth make his minde known unto them, and doth put words into their mouthes what they ſhall ſay to the Popiſh Kings, Princes and people to whom they are ſent, to gather them to the battell of the great day of Almightie God, in a place called in the Hebrew *Armageddon*.

The day wherein the battell ſhall be fought, is called the day of God Almightie; becauſe God in that day will make his power to appear in the true profeſſors of the Goſpel, and ſo ſtrengthen them as they ſhall have the day; yet ſo, as they ſhall give the glorie to God, and call the day, the *day of God Almighty*.

The day is called the great day of God Almighty, to ſhew that the true profeſſors of the Goſpel, ſhall by the help of God, make a great ſlaughter of their enemies.

The word *Armageddon* doth ſignifie the hill of the Goſpel. It ſignifieth alſo the hill of apples, or fruit, meaning by apples and fruit, the good fruit of holineſſe and righteouſneſſe of converſation, that the preaching of the Goſpel doth bring forth in the true profeſſors thereof. It ſignifieth alſo a mountain of delights, meaning, that where the Goſpel is faithfully preached, there are many things that God and his true worſhippers doth delight in, as the holy exerciſes of Religion, the manifold graces of Gods holy Spirit in his true worſhippers, and the good fruit of holineſſe and righteouſneſſe of converſation, that the preaching of the Goſpel bringeth forth, in the true profeſſors thereof. It is derived of two Hebrew words, *har*, which ſignifieth a mountain, and *megiddin*, which ſignifieth *delights*. It may alſo be derived of *arma*, which ſignifieth ſubtiltie, and *gada*, which ſignifieth cutting down, to ſhew that Popiſh kings, ſeduced by the Pope and his croaking frogs, the Jeſuites, ſhall gather their forces to battell againſt the truth and true profeſſors thereof, to their utter ruine and deſtruction.

The

The place or countrey where the Goſpell is preached and inhabited by the true profeſſours thereof, is compared to an hill, or mountain. *Iſa.* 2.3. to ſhew that it is as hard a matter to root the Goſpel and true profeſſors thereof out of that place, as it is to remove a mountain.

From the ſeverall ſignifications of the word *Armageddon*, the true profeſſors of the Goſpel in this Land, may obſerve for their comfort, that God hath made this Land an *Armageddon*. Firſt, in that, it hath pleaſed his holy Majeſtie, to plant the Goſpel and true profeſſors thereof in it. Secondly, in that the preaching of the Goſpel hath and daily doth bring forth the fruit of holineſſe and righteouſneſſe of converſation in thoſe few that are true profeſſors; for whoſe ſake God hath, doth and will ſpare this land, as he would have ſpared Sodom and Gomorah, if there had bin but ten ſuch as *Lot* was to be found there. Thirdly, in that it hath bin a place of deſtruction to all that have gone about to remove the light of the Goſpel out of it, by rooting out the true profeſſors and maintainers thereof. Witneſſe *Ann.* 88. when the King of *Spaine* ſent his invincible Navy of 160 great ſhips of war, with whom our Navie, conſiſting but of fiftie ſhips, and 30 *Flemiſh*, did meet upon the coaſt of *Plimmouth*, and fought with them the ſpace of two dayes, and drove them till they came over againſt *Callice*, where they did expect another Fleet from the Duke of *Parma*, with 30000 old land Souldiers: but before the fleet came, it pleaſed God to put into the heart of Sir *Francis Drake*, to ſet three old ſhips on fire, which with the wind and tide, did drive upon the Spaniſh fleet, and forced them to cut their cables, and to hoiſt up ſails Northward, where they periſhed in a ſtorme, ſo as not above 20 returned home.

Witneſſe alſo, *Ann.* 1639. when our dread Soveraign King *Charles*, was in the North with his Armie againſt the *Scots*, the King of *Spaine* did ſend another great Navie, in hope that the Papiſts would joyn with them as ſoon as they were landed, to cut the throats of all the Proteſtants: then alſo it pleaſed Almighty God to give deliverance by ſtirring up the *Hollanders* to fight with them, and to burn, ſink and take divers of the ſhips. Witneſſe alſo the plotters and contrivers of the Gunne powder plot in King *James* his time, and the Traitors in Queen *Elizabeths* time, who were hang'd, drawn and quartered at Tiburn, and their

their heads set on *London* bridge and gates of the City. The Papists, and all that do joyn with them against the Parliament, and the true professors and maintainers of the Gospel, whom they in derision do call *Round-heads*, have great cause to fear, that the insurrection and commotion that they have made, will be unto them an *Armageddon*. In *Revel.* 11. *ver.* 13. mention is made of a great earthquake, wherein the tenth part of the City shall fall, 7000 shall be slain, and that the remnant shall fear, and give glory to the God of heaven. For the better understanding of this earthquake, consider of some things that are written in the 9, 10, and 11. Chapters of the *Revelation*. In the 9. Chapter *ver.* 1, 2. mention is made of a star, fallen from heaven, to whom was given the key of the bottomlesse pit, upon opening whereof, there ariseth a smoke like the smoke of a fornace.

By the star is meant the Pope: by heaven is not meant the highest heaven, but the true Church of Christ here upon earth, from which the Pope is fallen: the bottomlesse pit, is hell; the smoke that cometh out of the pit, is, the ignorance, heresies, superstitions and idolatrie of the Church of *Rome*, wherewith all Christendome hath been overspread.

In the beginning of the tenth Chapter, mention is made of a mightie Angel with a little book open in his hand. The mightie Angel is Christ; the little book is the Bible, called a little book, because it is but little in comparison of the great volumnes of Popish books. It is said to be open, to shew that though it had bin a long time kept from the people, and lockt up in the Latine tongue, it should be opened, that is, translated into other languages, and made common for every one to read. Also by the opening of the book, is meant, that the things therein contained should be preached publickly.

In the 11. Chapter and the 1, verse, it is written, that a reed like a rod was given to the Apostle to measure the Temple, the Altar and them that worship therein. By the Temple is meant the true worshippers of God, 1. *Cor.* 6. 9. By the Altar, is meant, the publick worship and service of God, *Mat.* 5. 23, 24. where it is written, *When thou bringest thy gift to the Altar*, that is, when thou comest to the publick worship and service of God; *and then remembrest that thy brother hath ought against thee, leave there thine offering, and go, and be first reconciled to thy brother, &c.* that is, when thou

th ou art about to joyn with the Congregation, in the publick worſhip and ſervice of God, and remembreſt that thy brother hath ought againſt thee, leave there thine offering, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift. that is, do not preſume to joyn with the congregation in the publick worſhip and ſervice of God, till thou be reconciled to thy brother. By them that worſhip in the Temple, is meant, them that do profeſſe the true Chriſtian Religion. By meaſuring the Altar, the Temple, and them that worſhip therein, is meant, the reforming of things amiſſe in the publick worſhip and ſervice of God, and profeſſors thereof. The word of God, by which, things amiſſe are to be reformed, is likened to a reed, like a rod, that is, a metwand, or rule, wherewith he that is about to build an houſe, doth meaſure, and ſet forth the breadth, length and height of every roome.

The Preachers whom God appointed for that great work, God doth call them his two witneſſes. The number two is but a ſmall number. God did call the Preachers whom he did ſend forth, his two witneſſes, to ſhew, that the number of them was ſmall, in compariſon of the multitude of falſe teachers, the Popes Clergie.

Their commiſſion to preach the Goſpel was to laſt 42. moneths, counting to every moneth 30. dayes, and every day for a yeer, which comes to a 1260 yeers, which terme of 1260 yeers began, about the yeer of our Lord, 300. when God did raiſe and bring a zealous Chriſtian, one *Auguſtine*, an Engliſhman to be Emperour of *Rome*, and gave him power to ſubdue all Emperors, Kings, Princes, and people, that did hate and perſecute the Goſpel, and true profeſſors thereof, and by his authority and good example, did draw them to embrace the Chriſtian Religion.

Then was Satan reſtrained and bound for a thouſand yeers, Chap. 20.2. from perſecuting the Goſpel and true profeſſors thereof, by the heathen Emperours; whereupon he did caſt about how, to bring the Biſhops of *Rome* to ſucceed the Emperors.

The Biſhops of *Rome* were then very poore and perſecuted by the Emperours, ſo as of 33. not one did eſcape martyrdome, ſave onely one, whoſe name was *Silveſter*, who having no heart to ſuffer, as his fellows did, took himſelf to his heels and fled, till *Conſtantine* had ſubdued the perſecuting Emperors, and then did return to *Rome*, and had ſufficient maintenance beſtowed upon him by *Conſtantine*.

Then when *Silveſter* was ſetled in Rome, Satan did put into the

head of *Conſtantine*, to tranſport the ſeat of the Empire to Bizantium, which he called Conſtantinople, and to leave the ſeat of Rome to *Silveſter*, and to beſtow great revenues and dominions upon him, and to give him a title of honour (*Papa*) the Father of the Church, and to make him the head of the Churches of Africa, Aſia, and Europe, and in token thereof, to give him, and in him to all his ſucceſſors, a triple Crown.

Whether the triple Crown was given by *Conſtantine*, or uſurped by *Silveſter*, is uncertain: yet this is certain, that *Platina* the Popes darling, *in vita Silveſtri primi*, and others, do write, that at the ſame time when the large authoritie, revenues and dominions were given to *Silveſter*, a voice from heaven was heard, crying, Now is poyſon ſowed in the Church of God: which miraculous voice eſtabliſheth and maketh plain, that the horrible and deteſtable and abominable kingdom of the Biſhops of *Rome* did then begin, as a poyſonable venome to the Church of God.

It is written, *Revel.* 11.7. that when the two witneſſes had finiſhed their teſtimonie, the Beaſt that came out of the bottomleſſe pit, did make war againſt them, and did overcome them and kill them. The meaning is, that Popiſh Kings and Princes by order from the Pope did make war, and overcome and ſlay not onely the Preachers, but alſo them that by the preaching of the Goſpel were converted, and drawn from the Popes religion; whereat all that were of the Popes religion did rejoyce, Chap. 11. 10. and expreſſe their joy by ſending gifts one to another, becauſe they were vexed to the heart to ſee ſo many drawn away, by the preaching of the Goſpel, from their religion; and becauſe the Preachers did thunder againſt their ſuperſtitions, and did ſo wound and launce their conſciences, as they could have no reſt, till they had rid them out of the world, as you may gather out of the latter end of the tenth verſe.

The time of the Popes tyrannicall reign, ended about the yeer of our Lord, 1560. when it pleaſed God to raiſe up and ſend forth other faithfull Preachers to preach the Goſpel throughout all the Popes dominions, in ſtead of them that he had ſlain.

In the yeer of our Lord, 1550. in the Councell at *Auſpurg*, *Ceſar Ferdinando*, and other Kings and Princes did bind themſelves ſolemnly by a publick Decree, that the Chriſtian Religion ſhould be free for all men to profeſſe: whereupon the people of Auſtria did petition their King, that it might be free for them to profeſſe the Chriſtian Religion.

gion. So alſo did the people of Bavaria, and many others, which did put great fear into the Pope that his kingdom muſt go down; and into Popiſh Kings, Princes and people, that their religion would go down. Whereupon followed great commotions and inſurrections according to the propheſie, *Rev.* 11.13. where is written, that at that houre there ſhall be a great earthquake, wherein the tenth part of the City ſhall fall, 7000 ſhall be ſlain, the remnant ſhall fear, and give glory to the God of heaven. By the earthquake, is meant, inſurrections and commotions about religion, how to maintain Poperie, and to ſuppreſſe Chriſtianitie. By the City is meant *Rome*, and the dominion that the Pope had over all Nations in Chriſtendome. By the fall of the tenth part of the City, is meant, that many Nations and people ſhall fall away from the Pope and his religion, and that many Abbeys, Priories, Monaſteries, and Nunneries ſhould be ruin'd and puld down. By the ſlaughter of 7000. is meant, that many thouſands ſhall be ſlain on both ſides, and eſpecially on the Papiſts ſide, and therefore it is written, that the remnant ſhall fear, and give glory to the God of heaven: the meaning is, that ſo many of the Papiſts as do belong unto God, and ſhall eſcape with their lives, and ſeeing the hand of God upon them, ſhall be afraid to profeſſe or maintain the Romiſh religion any longer, and give glory to the God of heaven, by renouncing the Pope and his religion, and inſtead thereof imbrace the Chriſtian Religion, which doth teach men to give glory to the God of heaven, and not to Angels and Saints, by making prayers unto them as the Papiſts do.

What is the reaſon that a greater earthquake, I mean a greater inſurrection is now in this land, then ever was? The reaſon is, becauſe it is now with this Land as it was with Jeruſalem, when Chriſt was born; then Satan ſaw that the ſeed of the woman was come into the world to break his head, and to deſtroy his kingdom, therefore he ſtird up his friends to murther Chriſt. *Herod* being his beſt friend, did forthwith leavie an armie of Souldiers, and ſent them with a commiſſion to ſlay all the male children that were two yeers old and under, and ſave none, leſt (by a miſtake) Chriſt ſhould be ſaved: So now the Devill and the Pope do ſee, that by the bleſſing of God on this Parliament, their kingdom ſhall go down, and the kingdom of Chriſt ſhall be eſtabliſhed in this Land. Therefore they (I mean the Devill and the Pope) do ſtir up all their friends, the luke-warm Proteſtants, whom Chriſt hath threatned to ſpew out of his mouth, to joyn with their beſt friends, the Papiſts, againſt the Parliament. To them I ſay, as *Gamaliel* ſaid: *Men of Iſrael, take heed to your ſelves, what you tend to do*

touching these men. (*For Theudas, to whom resorted* 400. *who were all slain, and scattered and brought to naught. And Judas of Galilee drew much people after him, who also perished, & all that obeyed him were scattered abroad. And now I say unto you, refrain your selves from these men, and let them alone, for if this counsell be of men, it will come to nought: but if it be of God, you cannot destroy it*) *lest you be found fighters against God.* Acts 5.33,34. to 40 So I say to the Papists, and to all that do joyn with them, against the Parliament, (take heed to your selves what you intend to do or speak against the Parliament, refrain your selves and let it alone: for, if it be of men, it will come to naught; but if it be of God, you cannot destroy it) lest ye be found fighters against God, and so come to *Armageddon*.

The Prelates and Clergie of this Land are the cause of this insurrection, and of the crying sins that do abound every day more & more. I mean the Prelates and Clergie that are Popish, luke-warme, idle, proud, blind, dumbe, and scandalous, all which are haters of Reformation, of things amisse in the publick worship and service of God, and do what they can to stir up the people against it.

If the Prelates in their Visitations, had been carefull to call upon the Ministers, to have a care of the Sabbath day, to keep it holy, and to be diligent in preaching Gods word, faithfully and soundly, there would not be so many Papists, nor so many profane and ungodly persons, nor so many horrible and crying sins.

Instead of calling upon the Ministers, to have a care of the Sabbath day, to see it kept holy, they have called upon them to read the book of Libertie, for vaine recreations and sports on the Sabbath day, and have suspended many of Gods faithfull servants for refusing to read it.

Instead of calling upon the Ministers to be diligent in preaching Gods word, they have called upon them to weare the Surplesse, and Priests cloaks, and to observe the new orders, made by them, to usher in Poperie, and as the chief of the priests among the Jews, did pollute the house of the Lord with the abominations of the heathen; and did mock Gods messengers, despise Gods word, and mis-use his Prophets, till the wrath of the Lord arose against his people, and in wrath to bring the King of the Chaldeans upon them, who slew their young men with the sword, and spared neither young man nor virgin, nor old man, nor him that stooped for age, 2 *Chron.* 36.14. So the Popish Prelates have polluted the house of the Lord, with the abomination of the Church of *Rome*, to provoke his holy Majestie unto wrath: but behold, and with holy reverence admire and wonder at the goodnesse

of

229

of the Lord Jesus in sparing his people, and in spuing the Prelates out of his mouth, so as they shall never have voice in Parliament, nor to domineer over Gods heritage as they have done: His holy and great Name be therefore praised. *Amen.*

Examples of Gods iudgements upon some, that in derision of true Protestants, do call them *Round-heads.*

ONe in the Parish of *Hollowell* in the City of Oxford, did set up the picture of a man in a tubbe, and said that it was the picture of a *Round-head*, which picture is reported to be made in derision of an honest man fearing God, who did use to have repetitions of Sermons in his house. The picture being set up, he and some others got Muskets to shoot at it: And one a servant did shoot, and did hit the picture. At which his master fell a laughing, and on the sudden sunk down into a grievous and fearfull convulsion fit.

In a Tavern in Oxford, a health was drunk to the confusion of all *Roundheads*; which when it had gone round, one said, Come, I will go and cut a caper, to the confusion of the *Roundheads*. Assoon as he began to dance, and to cut his caper, he fell down and broke his leg, and did keep his bed a long time, and at last died.

In the Miter-Taverne in Fleet-street, where some of the Cavaliers were drinking, and seeing the Trained-Band coming, did give them abusive language, and also did throw some thing out at window upon them. One that had more ingenuitie then the other, reproved them: Upon that they did ask him if he were a *Round-head*, and one of them drew upon him, but he put by his thrust, got within him, and stabbed him with a Stilletto; Then the other two drew upon him, and he wounded them both; of which three, two are dead, the other is very like to die. Here we may see Gods justice upon them, as was once shewed upon the Ammorites and Moabites, who slew one another.

A woman in *Creed-Church* Parish sleeping in Sermon-time, was wakened by one Mrs. *Clark*, an honest woman fearing God, who in a neighbourly and loving way, did but jog her knee; she being therewith awakened, did in wrathfull manner speak, saying, You bold drunken slut, do you kick me? with many other uncivill speeches,

which Mrs. *Clark* did put up in ſilence, and acquainted her husband with it, who deſired the Miniſter, and Churchwardens, and others of the Veſtrie men to ſend for her husband, who came and brought her with him; then, ſhe, as ſoon as ſhe ſaw wherfore ſhe was ſent for, went out in a rage, and hearing a woman ſay that Mrs. *Clark* did not abuſe her, ſhe did curſe her, ſaying, A pox take you, you are one of the holy ſiſters, and ſud lenly did fall down dead, and (as one that took notice of it, ſaith) her tongue did turn black.

In June laſt, 1642. the wife of one *Richard Wyat*, in the Pariſh of great Miſſindon, in *Buckinghamſhire*, who was a ſcorner and derider of ſuch as do truly fear God, commonly calling them *Round-heads*, was delivered of a child that had no head, having on each ſhoulder an eare, and the chin upon his breaſt.

Three women being in company with ſome of their neighbours, did ſpeak their pleaſure in diſgrace of them that have the odious name of *Roundheads* put upon them; one of them as ſoon as ſhe was come into her own houſe, found her child dead; the other had one of her children killed in the ſtreets, and brought in dead: the other, as ſoon as ſhe was come into her own houſe, was taken with a ſwelling in her head, and died preſently. A true relation of theſe judgements of God upon theſe women that did vilifie honeſt people fearing God, with that odious name of *Round-heads*, I did read in a letter from a reverend Divine in *Buckinghamſhire*, to a friend of his in *London*, written in haſte, and therfore made no mention of their names, nor of the place where they dwell.

In *July* laſt, 1642. between *Luton* and *Carrington*, in *Buckinghamſhire*, where a company of honeſt people going from *Luton* Church, where they had been to hear a Sermon, and meeting with a couple of Cavaliers, one of them did ſtay a maid and queſtioned her concerning the company, and the Preachers text, and ſuddenly rode away from them, ſaying to the maid, A pox on thee and on the text; they are all a company of *Round-heads*. And before they were out of ſight, his horſe ſtumbled and threw him down and fell upon him and kild him, and lay upon him till it was puld off.

In Whitſonweek laſt, 1642. an hearb-woman railing on *Round-heads*, and wiſhing evill unto them, was ſuddenly ſtruck by the hand of God, ſo as ſhe was not able to ſtirre; Whereupon ſhe was carried in a Sedan, from Cheapſide to Barnsby-ſtreet, and there died in her own houſe.

About the tenth of this moneth of Auguſt, 1642. one *Oliver* an Ink-

horn

horn-maker on Tower-hill, *London*, ſpeaking againſt *Round-heads*, did threaten that he would be one of the firſt that would help to pull them down; the next day he was ſtruck with the plague, and died, and his ſonne.

Examples of Gods Judgements upon *Sabbath breakers*.

1. IN *June*, 1635. on the Lords day, the Tapſter and Chamberlain of the Queens-Head in *Southwarke*, riding into *Kent* to make merrie, and riding homewards, one of them fell from his horſe and broke his neck.

2. In the moneth of *July*, 1634. one Mr. *Quince* the Chirurgion of the Tower of *London*, having a horſe to ſell, and meeting with a chapman, went to *Coulman-ſtreet* where the horſe was kept, to ſee and contract for him on the Lords day in the afternoon, and takes the horſe and rides him, to ſhew his chapman how well he would pace: which done, as he was lighting off his back, his foot which lighted on the ground ſlipt, the other hung in the ſtirrop, ſo as he fell to the ground, and with the fall broke his thigh-bone, and was carried to an houſe neer adjoyning where he lay eight weeks in great pain and agonie. His ſon did diſſwade him from riding, becauſe it was the Lords day, and himſelf hath ſince acknowledged it a juſt judgement of God upon him, for prophaning that ſacred time, which hath made him more careſull to frequent the Church, and to avoid the prophanation of the Lords day ever ſince.

3. In *April*, 1635. three men travelling from *London* to *Maidenhead*, the next day being the Sabbath day, two did reſt and keep the Sabbath; the other in the morning did ride to *Henley*, and there heard the ſermon in the forenoon, and in the afternoon went on his journey; and as he was leading his horſe gently down a plain deſcent and even way, his horſe fell ſuddenly and broke both his legs. Whereupon he knockt his horſe on the head, and went on his journey on foot.

4. In *Februarie* 9. 1634. being the Lords day, an Apothecaries man in Limeſtreet, *London*, rid to *Barnet* with another companion to make merrie on the Lords day; who returning homewards being both drunk, did meet a Tinker, and offering him ſome abuſe, he did ſtrike one of their horſes. Whereupon the one did bid the other run him thorow; who drawing his Rapier did run him thorow the breſt, that he fell down dead: thereupon they were apprehended and ſent to *Newgate*.

5. On

5. On *September* 13. 1635. being the Lords day, two young men of the Parish of St. *Dunston* in the West, *London*, going to swim, were both drowned.

About the same time a young man at *Bowe*, going to swim, in the river on *Essex* side on the Lords day, was drowned.

At Thurlow in Sussex, one making a great dinner to his friends, on the Sabbath-day, for joy of the publishing of the book for Sports, was the next day prest to death with the fall of a Fagot-stack.

One *Wright* at Kingston rejoycing at the suspending of their Minister & others, for not reading the book of Sports in their Churches, said, that he hoped to see them all so served shortly; was within a day or two after struck with a dead palsie all over one side, and with blindnesse and dumbnesse, so as he could neither go, nor see, nor hear, nor speak.

At *Walton* upon Thames on the Lords day, three young men, in the last great Frost went over the Thames into a house of disorder, one of them merrily discoursing in a Tavern of their Sabbath acts, and voiage over the ice, on Tuesday next after returning homewards, they all three sank down as stones; whereof one was miraculously preserved, and the other two drowned.

To make mention of all the judgements that God hath shewed upon Sabbath-breakers, since the book of Sports was commanded to be read in Churches, would come to a large volume; let these few examples warn us to remember the Sabbath day to keep it holy.

Examples of Gods Judgements upon Churches.

THe fearfull judgements that God hath shewed upon Churches are many, as appeareth by the multitude of Letters Pattents, granted to gather the benevolence of well disposed Christians, toward the repairing of Churches, torn and spoiled with Lightning and Thunder, ever since the Service-book was first established by *Act of Parliament*, and especially since the new Orders were made.

Most remarkable is the fearfull judgements which was shewed on the Parish Church of *Withcombe*, in *Devonshire*, being a very faire Church, newly trimmed, having a very fair Tower, with great and small Pinnacles, one of the famousest Towers in the West part of *England*.

On the 21. of *October*, 1638. in Service time, was heard a fearfull Thunder,

Thunder, much like the noiſe or report of great cannons, and a moſt ſtrange and fearfull darkneſſe, and a ſtrong loathſome ſmell of brimſtone; and a fearfull blaſt, that ſtruck in at the North ſide of the Tower; & tearing through a ſtrong ſtone wall, came into the Church, through the higheſt window, and took with it a great part thereof; and with a mightie power ſtruck againſt the North-ſide wall of the Church, and did batter and ſhake it very much; and went towards the Pulpit, and in the way took with it the Lime and Sand from the wall, and grated the wall and defaced it, being newly whited; and tore away the ſide Desk of the Pulpit; and colour the Pulpit black, and left it moiſt, as if it had been newly wiped over with ink.

There was alſo a moſt fearfull Lightning, which did affright the people, and ſcalded them ſo, as the moſt part of them fell down, ſome on their knees, ſome on their faces, & ſome one upon another crying.

The Miniſters wife had her ruffe and linen next her bodie burnt off, and her body grievouſly ſcorched.

One Miſtris *Ditford* ſitting in the ſeat with her, had her gown, two waſt-coats, and her linen next her body burnt off, and her body grievouſly ſcorched.

Another woman running out of the Church, had her clothes ſet on fire, her body ſcorched, and her fleſh torn on her back, in grievous manner.

One Mr. *Hill*, a gentleman, had his head ſmit againſt the wall, and died the next day.

Sir *Richard Reynolds* Warriner, had his head cloven, his skull rent in three pieces, whereof two fell into the next ſeat, the other fell in the ſeat where he ſat; his brains fell intire and whole into the next ſeat behind him; his blood daſht againſt the wall: ſome of the skin of his head, fleſh and hair, to the quantitie of an handfull, was carried into the Chancell, and ſtuck faſt between the Church and the Chancell; his bodie was left in the ſeat, as though he had been alive, ſitting aſleep, and leaning upon his elbow, reſting on the desk before him, with the forepart of his head and face whole.

A man that ſate next before him in the ſame ſeat was ſcalded, and burnt all over, on that ſide next unto the Warriner.

In the ſecond ſeat behind the Warriner a man was in a moſt grievous manner burnt, and ſcalded all over his body, ſo as he was all over like raw fleſh, and lived in great miſerie about a week.

A dog neer the Chancell doore, was whirled up three times, and fell down dead.

Some ſeats in the body of the Church were torn up, and turned upſide down, and they that ſate in them had no harm notwithſtanding, that they were thrown out of them into other ſeats, foure or five ſeats higher.

About the number of eight boyes, ſitting about the rails of the communion Table, were taken up and thrown on heaps within the Rails, and had no hurt.

A man ſitting on the Church Beer, at the lower end of the Church, had the Beer torn in pieces under him, and himſelf thrown into a ſeat by the wall, and had no hurt.

A beam broke in the middle, and fell between the Miniſter and the Clerk, and hurt neither.

The Church was very much defaced and torn, a great ſtone neer the foundation was torn out and removed.

Stones were thrown out of the Tower, as thick as if there had been an hundred men throwing them; ſome of ſuch weight and bigneſſe as no man was able to lift.

One of the Pinnacles of the Tower was thrown down into the Church.

A very great ſtone was thrown from the Tower, over the Eaſt end of the Church, and over the Church yard, and over an hedge into a Cloſe.

Another great ſtone was thrown an 100. yards from the Church, which ſunk into the earth, ſo far as it could not be ſeen.

A Bowling-alley neer the Church-yard, was turned up into pits and holes.

A Wine-Tavern neer the Church, had the ſide next the Church torn up, and the covering carried off; and one of the Rafters broke into the houſe.

A little before night ſome were ſent into the Church to fetch out the dead bodies, who found a couple of little children walking chearfully hand in hand, and ſeemed by their countenances that they had been nothing affrighted with the fearfull ſights that they ſaw, nor with the lamentable crying of the people, nor to have cried becauſe their mothers were gone and all the people, and they left alone.

On Whitſunday laſt, 1640. in the Pariſh of *Anthony* in *Cornwall*, when the people were kneeling at the Communion, great claps of Thunder was heard, as though divers Cannons had been ſhot off at once; and extraordinarie and moſt fearfull flaſhes of Lightnings,

and

and a terrible and unspeakable strange sound, to the great amazement of the people; and when the Minister was turning towards the Communion Table to give the Cup, after he had given the Bread, he saw (to his thinking) a flaming fire about his body, and withall, heard a terrible and unspeakable sound, and had no hurt, save that the outside of one of his legs was scalded.

Presently after that, divers bals of fire came into the Church, and struck one *Ferdinando Reepe* on the sole on his left foot with such violence, as he thought his foot had been split in pieces, and was for a while deprived of his sences.

One *John Hodge* was struck in the knees, and thighs, and lower part of his body, so as he thought every part of his body to be unjoyned.

One *Dorothy Tubbe* was struck so, as she thought her legs and knees were struck off from her body.

One *Anthony Peeke* was fearfully struck in all the lower parts of his body, so as it seemed as dead; and felt the water in his bladder, as it were boyling hot, and thought that he had been shot thorow, and was lift up from kneeling, and set upon the Form by which he kneeled.

One *Susan Collins* was struck in the lower part of her body, so as it seemed to her, to be struck off from the upper part, and was scalded on the wrest on the right hand.

A great fire, far redder than any Lightning came into the Church, and struck one *Nicholas Skelton* on both sides of his head, as though he had been struck with two flat stones, and did shake his body as though it would shake it in peices, whereby he lost his sight and his sences.

One *Roger Nile* on the back-bone on the right side, and on the ankle on the inside of his left leg; so as for a while he was not able to stand.

After the fire, there was heard in the Church as it were the hissing of a great shot; and after that a noise, as though divers Cannons had bin shot off at once, to make one single and terrible report.

The noise did not descend from above, but was heard and seemed to begin close at the North side of the Communion Table.

After this fire and noise, then followed a loathsome smell of Gunpowder and brimstone, and a great smoke.

The Church had no harm, save that 7. or 8. holes and rents were made in the wall of the Steeple, some on the inside, and some on the outside, and impressions on the stones, in divers places, as if they were made by force of shot, discharged out of a great Ordnance, so as in divers places light might be seen through the walls.

In this ſtorme was no body kill'd, ſave one dog in the Belfree, and another at the feet of one kneeling to receive the Cup.

Aſſoon as this fearfull ſtorme was over, they that were weak, not able to ſtand, through the mercy of God were reſtored to their ſtrength; and they that were frantick, to their ſences; and he that was blind, was reſtored to his ſight, and came all to the Lords table and received the Wine; and went all ſafe home, praiſing God; and returned all, in the afternoon, to give God thanks.

Theſe fearfull judgements, that God hath ſhewed upon Churches, in time of Divine Service, do call for reformation of things amiſſe in the publick worſhip and ſervice of God.

At *Alford* in *Suffolke*, when the Parſon (Mr. *Osburne*) was going out of his Pue to read the ſecond Service, a beam over the Altar (as they call it) did break; and with the fall did break the Altar to pieces.

One (a very honeſt man) did tell me, that the beam did fall down neer the Table, and did rebound, and light upon the Altar. Which if it be true, is very remarkable: So alſo is the hand of God, upon the communicants above-mentioned, as they were kneeling at the Lords table in ſtriking them, on the lower parts of their bodies, thighs, knees, legs, and ſoles of their feet, and in lifting one up from kneeling, and in ſetting him upon the form, before which he kneeled.

Signes from Heaven of the wrath and iudgements of God, readie to come upon the enemies and perſecuters of the Truth, and of the true profeſſors thereof in *this Land*.

IT is written of Jeruſalem, that a little before the deſtruction of it, and alſo of divers parts of Germanie, a little before their bloodie war and troubles began, that ſtrange ſights and prodigies have been ſeen and heard in the aire. The like have of late been ſeen in divers parts of this Land, as, in Barkſhire, the 9. of April, 1628. about ſix of the clock in the afternoon, a ſtrange and fearfull noiſe, was heard in the aire, and after that, as though a great peece of Ordnance had bin ſhot off, after that Muskets, ſo thick as if it had been in a ſet Battell, and after that the ſound of a Drum, ſo loud as did aſtoniſh all that heard it. Alſo, great bullets of black ſtone were ſeen to come out of the aire, whereof one was ſeen by a gentlewoman (one Mrs. *Grove*) to light within her ground, in the Pariſh of Bokin, who went with her

her man to ſeek for it, and found it knee deep within the ground, where lighting upon a rock, did cleave in peeces, which being gathered, did weigh about 28 li. One of the peeces I did ſee: It was ſent by one *John Hoskins* of the pariſh of Wantage to one Mr. *Dawſon*, dwelling in the Minerees neer Algate, who did ſhew it to many: It was of a dark black colour. Another was found whole, about half a mile off, in the Pariſh of Chalow, which weighed 14 li.

At the ſame time was a fearfull ſtorm of hail, ſo big, as drew blood from the cattell, and made them run roaring and bleeding.

Alſo at the ſame time, a pond of water at a place called Petworth, in the pariſh of Challow, was turned into blood. Some of the blood was brought to London, by the wife of *John Hoskin*, and given to the above named Mr. *Dawſon*, who did ſhew it to many that did dip their handkerchers in it, which did ſtain their handkerchers in colour like blood, or rather Claret wine.

The blood when it came to London, had a very loathſome and ſtinking ſavour; whether it had ſuch an ill ſavour in the pond, I forgot to inquire.

The like turning of water into blood, was ſeen in divers parts of Germany a little before, and ſince, their bloodie warre and troubles began.

In Februarie, 1633. at Dubenſhutz, a village in the territorie of Althenburg, water in a pond was turned into blood, which had ſuch a ſtrong filthie ſavour, as the paſſengers that did touch it, could not waſh off the ſtinke in three dayes. But, what followed? Within that yeer, Dubenſhutz, and divers villages were ſet on fire, and the Inhabitants moſt miſerably ſlaughtered. Women, yea, Ladies, gentlewomen and others, were coupled together like dogs, and led into the woods to be raviſhed, who, for reſiſting had their cloaths ſtript off, their bodies whipt, their eares cut off, and ſo ſent home again. *Lachrymæ Germaniæ.*

In *May* 1631. at Hall in lower Saxonie, water was turned into blood, which prodigie was fulfilled in the middle of the ſame moneth of May, when a battell was fought between the Imperialiſts, and the Swedes, wherein the Imperiall armie was beat out of the field, and 15000 ſlain, beſides them that were miſerably ſlain and troden under foot in the purſuit.

The water in the Town-ditch at Lutzen, was turned into blood, which prodigie was fulfilled upon the ſixth of November, 1632. in a

bloodie battell, between the Imperialists and the Swedes; in which the Swedes did overthrow the whole Imperiall armie, with slaughter of 9000. men.

Water in ponds hath been turned into blood, in divers parts of this Land, within these few yeers.

The bloodie oysters that the Earle of Arundel had at a great dinner at his house in the Strand, ought not to be sleighted; though some do put it off with this, that the Oysters were sick; why should his Oysters be sick, he being a Catholick, and none of the rest that came in that tide?

To make mention of all the severall apparitions that have been seen in Germanie, would come to a large volume: therefore I leave them, and come to the like apparisons that have been seen in this Land.

In September, 1640. *Thomas Crump*, Carrier of Tewxburie, and his sonne and divers others, travelling to London before day, and also passengers coming in the Tide-boat from Gravesend to London at the same time, did see an huge great Giant in the aire, three Lions, three ships under sail, three warlike horses, men in armour, a great Citie in a dark cloud, and after that, another Citie twise as big, and red as scarlet.

When our dread Soveraign King *Charles* was in the North with an Army against the *Scots*, two Lions were seen to go under the Moon pawing at it, and after them, a woman with a Crown upon her head, and after her three globes, or fire balls, sparkling. A true relation of this, I read in a letter sent from Mr. *white* an Aldetman of Lincolne, to his brother Mr. *White* an Upholster in Cornhill.

On Thursday, the fourth of this present moneth of August, 1642. about five of the clock in the afternoon, the sound of a Drumme was heard very loud in the aire, beating very fiercely; after a while was heard a long peal of small shot, and after that a discharging as it were of great Ordnance, in a pitcht field; this continued about an houre and an half, and then made a mightie and violent report altogether, at the ceasing whereof a black stone was shot out of the skie, which was about 8 inches long, five or six inches broad, and about two inches thick, which was taken up by a couple of men that heard the noise of it whizing in the aire as it past by them, but did not see it. They found it by means of a little dog, that did follow it by the scent, and did run barking to and again; at length they followed the dog, till it brought

them

them to the place where it lay, covered with grasse and earth. The men that found it brought it to London, and shewed it to a Burgesse of the House of Parliament, on whose ground it was found, and by him, to divers of his friends.

One Captain *Johnson*, and one Mr. *Thomson*, men well known in that part of Suffolke, being then at a Town called Woodbridge, hearing this marvellous noise toward Alborough, verily supposing that some enemie was landed, and did make some sudden onset upon the Town; did take horse and hasten homewards, the rather, because they heard the noise of the battell louder and louder; and being on their way, neer Alborough, they met with the greatest part of the townsfolk, who were generally all run out of their houses, round about amazed with the noise of warre: then, suddenly, was heard a joyfull noise of musick, and of sundrie instruments, in a melodious manner, for a good space together, which ended with an harmonious ringing of Bels.

As the wonderfull signes and strange prodigies that were seen in divers parts of Germanie, did betoken bloodie warre: so verily the wonderfull signes and strange prodigies that have been seen in divers parts of this Land, did betoken the bloodie insurrection and commotion that now is in this Land. Among all the wonderfull signes and strange prodigies that were seen in Germany, not one was like to this ending with a sweet pleasing noise of musicke, on sundrie instruments, in a melodious manner, and with an harmonious ringing of bells, which we ought to take for a speciall signe and token, of the joy and rejoycing that shall be among true hearted Christians, when they shall see the downfall and utter ruind of their enemies, which this bloodie insurrection will bring upon all them that have a hand in it, they onely excepted, that shall have grace, to fear, and give glorie to the God of heaven, according to that which is written, *Revel.* 11. 13. where mention is made of a great earthquake, wherein the tenth part of the Citie shall fall, seven thousand shall be slain, and the remnant shall fear and give glorie to the God of heaven. By the earthquake, is meant, insurrections and commotions, about Religion, how to maintain Poperie, and to suppresse true Christianitie. By the Citie is meant *Rome*, and the dominion that the Pope had over all Nations in Christendome. By the fall of the tenth part of the Citie, is meant, that many Nations and people shall fall away from the Pope and his Religion, the truth of this hath been seen in many Nations,

where

where insurrections and commotions have been about Religion. Also by the fall of the tenth part of the Citie, is meant, that many Abbeys, Priories, Monasteries, and Nunneries, shall be ruined and puld down. By the slaughter of seven thousand, is meant, that many thousands shall be slain on both sides; generally on the enemies side: by the remnant that shall fear, is meant, that so many of the persecuters of the Christian Religion, and true professors thereof, and in the insurrection, shall escape with their lives, and seeing the hand of God to be against them, shall be afraid to professe or maintain the Romish religion any longer, and shall renounce the Pope and his religion, and imbrace the Christian Religion, which doth teach men to give glorie to the God of heaven, and not to Angels and Saints, by making prayers unto them, as the Papists do. Pray heartily for our King, the hopefull young Prince, and the Duke of Yorke.

Lewes Hughes.

FINIS.